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NEW SERIES;
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COMMUNICATIONS.
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Leviticus xix. 23.
he Scriptures.
COLLEGE.
REVIEW.
Sermon.
ONARY INTELLIGENCE.
Foreign.
Burmah.
ist Mission to India.
r. Newell.
OLE SOCIETIES, &c.
Foreign Bible Society.

RELIGION

SCIENCE

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAD.

WASHINGTON CITY, SATURDAY MORNING, MARCH 2, 1852.

[No. 5.]

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charged to them.

COMMUNICATION.

FOR THE COLUMBIAN STAR.
EDITOR,

Seeing that, on every side, the
attention of the Christian public is
engaged in discovering, and its
energies in prosecuting, plans for
the wider diffusion of that light,
which shines upon us through "the
glorious gospel of the blessed God,"
I have suggested to me, that
the introduction of what are called
Ministers' Meetings, among the
Baptist denomination, would have
most salutary tendency. The
man which has been proposed to
my mind is, that the ministers of
each association, at least once a year,
and as much oftener as possible,
should have a meeting at some
previously designated time and
place best adapted to its purposes,
and during the week, so that no
church would be deprived of its
regular, or other visits of its
pastor. I am fully aware that the
Bible is a complete and sufficient
guide; therefore, such a combina-
tion would not be to introduce a
new faith. I believe the ordinances,
as practised by our denomination,
to be those prescribed by the New
Testament; consequently, such a
meeting would not be to polish or
improve them. Neither let it be
opposed it would have for its ob-
ject the assumption of power, or
the exercise of lordship over God's
heritage; for nothing can be farther
from the wishes of a minister of the
cross, when properly considering
his insufficiency, unworthiness, and
accountability. But the object of
the meeting should simply be, the
strengthening of each other's hands
in the work of our Redeemer.

In labouring in the vineyard of
our Lord we do not, for the most
part, act contrary to natural prin-
ciples; and it is certain, that with-
out acting in concert, very little can
be done, however arduously men
may engage in the prosecution of
their designs. How little can be
done by a single man in erecting a
massy edifice, or in building a ship;
but the effect of united exertion is,
that both may be accomplished.—
Then, too, in framing and execut-
ing laws, must be associated;
and, even in the commission of
crime, multitudes realize the advan-
tages of combination. It must have
been from the advantages of such
mode of operation, that the idea
of associations among the Baptists,
and among the Methodists, and
among the Presbyterians, and
conventions among the Epis-
copalians, was conceived.

It will be well, too, to recollect
that ministers' meetings can be no
thing among the Baptists. For
long time the ministers at the
ward have pursued, and reaped
the advantages of such a course.
Where they generally have them
once a month, and a minister will
sometimes ride forty miles to one
of them. But we need do nothing
more than take a view of the ne-

cessity there is for it, and its prob-
able advantages.

It is true that once a year, nearly,
if not all, the ministers of each
association see each other at the
annual meeting; also, at interme-
diate general meetings; they more
frequently, but not so generally,
see their brethren. But the advan-
tages of a ministers' meeting are
not realized in either instance, be-
cause at each meeting they are se-
parated at the houses of their bre-
thren, except when immediately
at the place of worship, and there
very little opportunity offers itself
for particular conversation. Now,
when they are assembled at one
place for the special purpose, they
can come together at all proper
seasons to pursue their objects.

There they can talk of the general
interests of the church; there they
may be animated by mutual exhor-
tation; there they may be edified
by reference to the doctrines of the
gospel; there they can form and
mature plans for usefulness, their
duties may be inquired into, cases
of church government and disci-
pline may be discussed; indeed
every thing which relates to our-
selves or others, as to the Redeem-
er's kingdom, as occasion demand-
ed, might be exhibited. By the
way, we may also observe, that
these meetings would, in a good
degree, supply the deficiency in
the operations of our associations,
arising from the want of time. It
is because the members of the as-
sociations see each other so seldom,
and because there is in the associ-
ations in this part of the country so
little time allotted to business, that
the advantages of this combination
are realized only in a very small
degree.

The present state of our church-
es demands some vigorous mea-
sures. Why is it that the Lord has
given us over to lukewarmness,
leanness, want of spirituality and
zeal for his cause? Surely such a
case demands searchings of heart,
repentance, looking to the root of
matters; and no place would be
more suitable for attention to this
state of things, than at a meeting
of this kind. The very office the
preacher sustains requires it. Who
can more encourage ministers to
be watchful and diligent; to lift up
their voice, and proclaim the ac-
ceptable year of the Lord? Who
need to be oftener together for
mutual prayer, exhortation, and
admonition? and who should de-
light in the company of their bre-
thren more, than ministers? But,
besides all this, the present state of
things as to the kingdom of Christ,
demands more and more their united
exertions. Every where the
Christian world is arousing from
a long and criminal neglect, to
the duty of spreading the gospel
abroad in the earth. And when
the Lord is so prospering their ef-
forts that India, so long involved in
Egyptian darkness; when our west-
ern wilds, so long the abode of the
benighted and neglected savage;
when these are awaking, shall we
sleep? When Ethiopia is stretch-
ing forth her hands unto God, shall
we stand with folded arms? When
our brethren all around us are in
motion, shall we be listless? When
sinners are perishing on every side,
and by their condition calling for
our commiseration, shall we not
make strenuous efforts for their
salvation?

The limits of this paper are too
narrow to dwell more fully on this
subject. But we are assured that,
to every ministering brother who

loves to see the cause prosper, who
knows the value of the prayers and
counsels of his fellow-labourers,
and who knows the effect of united
exertion, it is far from being an un-
important matter. We therefore
earnestly hope that some such plan,
(where it is not known) may be
adopted; and are assured that, un-
der the smiles of Him "who takes
pleasure in them that fear him," it
would prove a great blessing to the
ministers, to the churches, and to
the world. D.

MISSIONARY.

FROM THE EVANGELICAL MAGAZINE.
Sketch of Religious Prospects for
the present year.

For the following luminous and interest-
ing article we are indebted to the
Evangelical and Literary Magazine, a
monthly work, published in Richmond,
Virginia, which is conducted with in-
telligence and talent.

The year 1822 opens with many
fair and delightful prospects. In
1804 the British and Foreign Bible
Society was instituted; and now
there are in existence about two
thousand societies, of which the
object is to furnish the world with
Bibles. An enumeration of them
of course cannot be expected. Let
the reader only think of the Amer-
ican Bible Society, with its nu-
merous and continually increasing
Auxiliaries in every State of the
Union, and in almost every section
of the States; let him then turn
to Europe and see Bible Societies
in every country of that interest-
ing portion of the globe, with the
exception of Spain, Portugal, and
Italy; thence, let him mark the
efforts that are making in Africa,
both west and south; let him look
to Asia, and to the Islands of the
sea; and he will perceive a great
zone of light encircling the world;
and the darkness which has so long
shrouded it fast fleeing away. All
this is the work of eighteen years;
it is the work of the Christian
church but partially awake and
putting forth not half her strength.
O, when she shall be thoroughly
excited, when every member of
every denomination shall feel
bound to do all that in him lies for
the glory of God and the good of
man, then will be brought to pass
the saying of Isaiah—"Shine, for
thy light is come, and the glory of
the Lord is risen upon thee." But
let the reader mark the preceding
command, *ARISE*; *Zion must arise*
before she will shine. Let her
arise, and she will shine in the
glory of her Lord; and the gen-
tles will come to her light, and
kings to the brightness of her rising.

The world is to be furnished with
Bibles. To the two thousand so-
cieties now in operation, thousands
more must be added, before the
millions in pagan darkness can be
enlightened.

But to the reading must be
added the preaching of the Word.
Hence the necessity of missionary
exertions. The prospect here is
encouraging. A society for pro-
pagating the faith has long exist-
ed among the Roman Catholics;
but in the success of this institu-
tion, we can scarcely rejoice, for
they do not carry the Bible with
them. Among Protestants, there
have been a few societies, which
have for a long time laboured with
very disproportionate means and
zeal in the cause of foreign mis-
sions. In England, the 'Society
for propagating the Gospel in for-
eign parts' was instituted in 1647;
the 'Society for promoting Chris-
tian knowledge,' 1701; in Scotland
a 'Society for promoting the Gospel
among the North American In-
dians' was established in 1709;
the 'Danish Mission College' in
1715; and in 1732 the 'Moravians'
began their missionary labours.
There is a great blank in the history
of missions, from the date last
given until 1786, when the 'Methodist
Missionary Society' was estab-
lished in England. Since
that period, between fifteen and
twenty important societies for for-
eign missions have been formed,
and the work of evangelizing the

world is going forward. Within
ten years, the cause has made
great progress in the United
States. In 1810, the 'American
Board for Foreign Missions' was
formed; the 'Baptist Board' in
1814; the 'United Foreign Mis-
sionary Society' in 1817; the
'Methodist Missionary Society'
in 1818; the 'Protestant Episco-
pal Missionary Society' in 1820.
Still, however, the zeal of Ameri-
can Christians is not fully awake
to this great subject. The largest
amount raised in any one year for
foreign missions in the United
States, has not exceeded an hun-
dred and thirty thousand dollars.
Whereas, in Great Britain, there
is an annual gift of more than
seven hundred thousand dollars
for this work of charity. And
Christians in that country are but
half awake to their duty.

In the United States, it is true
that the subject of HOME MISSIONS
principally occupies the attention
of the different societies. So it will
for a long time to come, and so it
ought to be; because our popula-
tion is growing by millions—and
multitudes are now destitute. It
will require all the efforts of hu-
man zeal, in all societies, to make
the means of religious instruction
overtake the rapid march of popu-
lation. For one missionary sent
forth to labour in the harvest there
must be ten, and for ten a hundred.
Still, however, the progress is en-
couraging. And we may hope that
ere long, something will be done
in correspondence with the neces-
sities of a perishing world.

We are the more encouraged
to hope for this, because there are
many tokens of a *spirit of power*
at work among the people of God.
They are more convinced that
exertion is theirs, and success is
God's. Under this conviction,
prayer meetings are becoming
more frequent, and are better at-
tended than formerly. Both in
Europe and America, there is
much more praying now than
there was three years ago. And
this not only in public but in pri-
vate. The most laudable practice
of forming small private circles
of three or four intimate friends
for special prayer, is gaining
ground. In some places this is a
favourite way with young people
of spending the time, which they
used to spend in idle chat, and
frivolous amusement. Let every
Christian arise, and try what
prayer can do; and then *Zion*
will arise and shine—then she will
appear "clear as the sun, fair as
the moon, and terrible as an army
with banners." In proportion as
Christians pray they will be dispo-
sed to do; and the present period
of the church presents another
and another important call on be-
nevolent exertion.

In this rapid sketch, we can by
no means omit so essential a part
of the great plan of christian char-
ity as *Education Societies*. They
form an indispensable portion of
the machinery of benevolence,
now at work.—There are five or
six hundred millions of the heath-
en to be evangelized; and there
are many, very many destitute
places within the pale of Christen-
dom, where the people are perish-
ing for lack of knowledge. All
the Missionary Societies now in
operation, in the Protestant
church, do not support more than
from 350 to 400 ordained mission-
aries—not one to a million of heath-
en. The cause of *Domestic Mis-
sions*, in this country, languishes
much for want of missionaries. It
is clearly God's design to propa-
gate and extend to the utmost
borders of the earth the religion
of the gospel, by the instrument-
ality of the church. Every thing
that will be done in conformity to
the predictions of Scripture, must
be done *instrumentally* by man,
efficiently by God. And if Mis-
sionaries are not trained up in the
church, and sent forth, the heath-
en will not be converted. Edu-
cation Societies are indispensa-
ble. At the commencement of
this year a number of such soci-
eties are in operation. The *Ameri-
can Education Society* is the
largest and most efficient in the
world. It has already afforded

aid to more than 230 young men;
and at present has under its patro-
nage 200, who belong to five dif-
ferent denominations of Christians,
and are supported at different
seats of learning in various parts
of the country. The following list
of institutions of this sort in the
United States is, perhaps, cor-
rect:

American Education Society,
instituted 1815; Connecticut Edu-
cation Society, 1814; Maine Edu-
cation Society, (auxiliary) 1818;
Maine Baptist Education Society,
inst. 1819; Massachusetts Baptist
Education Society, 1814; New-
York Baptist Education Society,
1818; Presbyterian Education So-
ciety, 1818; Western Education
Society, inst. 1817.

Besides these, there is a num-
ber of minor institutions either
auxiliary, or pursuing independ-
ently the same course. But still
many parts of the church are to be
roused to a sense of their duty on
this important branch of christian
benevolence.

Another most interesting object
in the church at present is *Theolog-
ical Seminaries*. Important in-
stitutions of this kind are rapidly
rising up in this country, and
diffusing blessings far and wide.
Since 1805, the Associate Reform-
ed Church has had a Seminary at
New-York, until lately, under the
care of the Rev. Dr. Mason. In
1807, the Institution at Andover
was established, which now sup-
ports four professors, and has up-
wards of one hundred and thirty
students. In 1812, the Seminary
at Princeton was founded; it has
two professors, an assistant teach-
er, and about eighty students. At
a meeting of the General Conven-
tion of the Protestant Episcopal
Church, in New-York, in Nov.
1821, it was determined that the
General Theological Seminary of
the Protestant Episcopal Church
in the United States, should be
permanently established in the
state of New-York, with the pow-
er in the Trustees to establish one
or more branch schools, in the
state of New-York or elsewhere,
under the superintendence and
control of the said Trustees. It
is understood that this general
institution has all the powers, and
will carry on all the operations of
a General Education Society and
Theological Seminary. And we
may hope that it will be efficient
in no small degree, in affording a
supply of the spiritual wants of
our country and of the world.—
Connected with the Columbian
College, established by the Baptist
society, in the District of Colum-
bia, there is a Theological Semi-
nary, which, there is reason to
hope, will exert a beneficial influ-
ence on that denomination in par-
ticular, and, no doubt, also on the
general cause of vital christianity.

Besides these, there are semi-
naries of a more local character
in various parts of our country,
such as that of Auburn, in the
western part of New-York; the
Seminary in Tennessee, &c. &c.
The Dissenters in England have
a number of institutions of this
kind, conducted by distinguished
men amongst them; such as those
at Homerton, Stepney, Bristol, &c.
(To be concluded in our next.)

FOREIGN.

PALESTINE MISSION.

FROM THE MISSIONARY HERALD.
*Journal of Mr. Parsons, while at
Jerusalem.*

We regret that our limits will not
permit an insertion of the entire
journal of Mr. Parsons. We
have, however, selected the most
interesting particulars:

Feb. 17, 1821. Entered Jeru-
salem by Jaffa gate, five minutes
before 5 o'clock in the afternoon.
Soon after passing the gate, we
turned to the north, and in a few
minutes arrived at the house of
Procopius. The servant at the

• Those of our readers who have ob-
served the operations of the British and
Foreign Bible Society, will recollect that
Procopius is the agent of that noble in-

door informed us that he was in the
church for evening prayers. With-
out a moment's delay I hastened
thither, to unite with the professed
followers of Christ upon Mount
Calvary, and to render thanks to
God for the happy termination of
my voyage to the Holy City. The
church is but a few steps from the
place, where it is supposed, stood
the Cross. On entering, I was
not a little surprised to find it so
richly and neatly furnished. It is
called the church of St. Constantine,
and is the place to which all
the bishops, (five in number) with
their numerous attendants, resort
for morning and evening service.—
Every thing was conducted with a
pleasing stillness and regularity,
becoming so holy a place.

Introduction to Procopius.

After service of 30 minutes, I
returned and presented my letters
to Procopius. Conversation was
directed to the exertions which the
Protestants are making to promote
the diffusion of the holy scriptures.
They replied, "we believe the
Protestants to be our friends." In
a few moments, I was conducted
to the room, which had been put
in readiness for me, by the request
of the Russian Consul. It is near
to the Holy Sepulchre, and contains
many convenient apartments.
My trunks had arrived in safety.
In the evening, we read from the
Greek Testament, the account of
our Saviour's sufferings and death,
and endeavoured to consecrate our
rooms to Him, who here gave his
life for the world.

Visit to the Armenian Patriarch.

An Armenian from Smyrna, in-
vited me to visit the principal Arme-
nian church. It is situated near
to Jaffa gate; is large, and elegantly
furnished. We were conducted
to the spot, where, they say, was
interred the head of John the Bapt-
ist. My Armenian attendant after
making the Cross, bowed and
kissed the stone, which concealed,
as he believed, the sacred deposit.
From the church I was conducted
to the apartment of the Patriarch.
He was sitting in the corner of a
large hall, with a writing table be-
fore him. He bade me take a seat.
After coffee and sweetmeats, as is
the fashion here, I presented to him
a quarto edition of the Old Testa-
ment in the Armenian language;
with the request, that he would in-
form me if the edition be correct.
He replied, "I have examined it,
and approve of it as an edition with-
out errors." I then mentioned,
that I had a few copies, which I
would offer, with his permission,
to the pilgrims, at a cheap rate. He
gave his assent, and a pilgrim pre-
sent engaged to make inquiries,
and to give me information.

I presented to Procopius an ex-
cellent copy of the Persian Testa-
ment, translated by the much
lamented Henry Martyn. He read
portions of it with fluency, and
thanked me for the donation. Al-
so, gave a French Bible to the clerk
of the monastery, who reads and
understands the French language.

Visit to the Holy Sepulchre.

Feb. 21. Went to the church
of the Holy Sepulchre. The gate
fronts the south; and is strictly
guarded by Turks without and
Greeks within. No pilgrim, a sub-
ject of the Grand Seigneur, can en-
ter without paying a *para*,—a trifle
to be sure; but when multiplied
by the hundreds of times, at which
each pilgrim enters, in the course
of three months, the amount be-
comes a large sum. To prevent
confusion, it is necessary to observe
the difference between the church
of the Holy Sepulchre, and the
Holy Sepulchre itself;—the one
embracing all the apartments be-
longing to the different denomina-
tions of Christians;—the other be-
ing only a monument erected over
the tomb of our Saviour, and held
in equal reverence by the various
denominations of Christians, who
frequent it. The tomb may be
called the centre of the church of

stitution, and takes charge of the sale
and distribution of the scriptures. As he
is also an assistant of the Patriarch of
Jerusalem, and himself president of all
the Greek monasteries, it is a peculiarly
auspicious circumstance, that he is heartily
engaged in the Bible cause. Editor.
† Others say, of St. James the Great.

To Let,
three-story BRICK HOUSE
leaf's Point, adjoining the
of Commodore Rodgers. It
is as pleasantly situated as
city, commanding an exten-
sive view of the Potomac, and will
afford residence for a large and
family. Spacious coach house
are attached to them, and
or is a pump of excellent wa-
ter, to be let separately or to-
gether, at a good tenant, the terms
moderate. Inquire at this office.

TO LET,
LARGE and convenient
HOUSE, with a two-story
wing, on Pennsylvania Avenue,
near the Old Theatre, one door
from Confectioner. The house
is finished, and has every con-
venience, with a pump of good water
in the yard, within a few yards of
the house. To a good tenant the
rent, or to a good tenant, the terms
moderate, or to the subscriber, at
a low rate. JOHN KNOBLOCH.

DRUGS,
Medicines, Dye Stuffs,
&c.
N DUCKWORTH has just
received from New York and
elsewhere, a fresh supply of Drugs,
&c. Also, a general assortment
of articles, viz:
Cane, Cloth, Teeth and other
brushes, Razors, Straps,
Cuffs, and Jars and rolls,
Essence of Oil, Cologne Water,
Wash Balls,
Playing Cards,
Tooth and Fine Teeth Combs,
Tooth and Coral Teeth Powder,
Tooth Powders,
The best Japan Blacking, &c.
Miller's Cough Drops, &c.
Medicated for Consumption, &c.
Ginger Spring Water, a fresh
supply. 2—St.

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HAS JUST RECEIVED
A beautiful Craped,
and Checked GAZES,
or Hall Dresses, Turbans,
Italian CRAPEs, very fine
on hand, a few superb
THINKINGS, and SHAWLS,
sold cheap to close a con-

C. has an excellent Assort-
ment of Plain Goods, which
on terms favourable to
the customer.
PRINTING,
EVERY DESCRIPTION
NEATLY EXECUTED
THE COLUMBIAN OFFICE.

the Holy Sepulchre, near to which may be heard the prayers of Christians, in ancient Greek, in Latin, Armenian, Arabic and Syriac.

Entered the gate of the church of the Holy Sepulchre amid a crowd of pilgrims. The first object which attracted my attention was the *Stone of Unction*, venerated as the spot where the body of our Lord was anointed for burial. The stone is 31 feet directly in front of the gate; it is 8 feet in length, and two feet two inches in breadth. Several large candles are kept standing at each end; and over it are suspended several silver lamps. The pilgrims all bow, and after making the sign of the Cross, kiss the sacred stone.

Leaving the Stone of Unction, we were conducted to the Holy Sepulchre. It is distant from the Stone of Unction 63 feet, under the centre of a large dome. The monument erected over the tomb contains two apartments. In the first is the stone where, it is said, the angel made his appearance to Mary; in the other, is the Holy Tomb. The outside of the monument is 29 feet in length, 18½ in breadth. I waited some time for the pilgrims to withdraw. While standing there a pilgrim entered, and at the sight of the tomb, wept and sobbed as over the grave of a parent.

Mount Calvary.

Seventy-three feet from the Holy Sepulchre we came to the chapel of apparition, in which a few Catholics were engaged in evening service. The music, for softness, and solemnity, exceeded any thing I have heard in Asia. From this chapel we returned to the Holy Sepulchre, and, passing through the Greek church, ascended Mount Calvary. It is 16 feet above the level of the tomb. I stooped down to look into the hole in which it is supposed, stood the cross; below which is a fissure in the rock, made, it is believed, when Christ our Lord bowed his head and gave up the ghost.

The environs of Jerusalem.

Feb. 22. In the afternoon, the interpreter of the Russian Consul accompanied me to Mount Olivet. Left the city by Damascus gate, and turning eastward we passed near to the cave, in which tradition says, Jeremiah wrote his lamentations. "All ye that pass by, behold, and see if there is any sorrow like unto my sorrow." The cave is large, and is held in high veneration. Passing the north east corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, saw the church erected over the grave of the Virgin Mary:—on our right the garden of Gethsemane.

Mount Olivet.

In fifteen or twenty minutes reached the summit of the Mount of Olives. Here we had a delightful view of the city, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. "David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot." On the east side of it, our blessed Saviour raised Lazarus from the grave; and, on the west, he endured the agony of Gethsemane. Here he beheld the city, and wept over it. From this mount he was at one time conducted to Jerusalem with shoutings of "Hosanna to the son of David;" and, at another, with the cry of "Crucify him, crucify him." From this spot he gave his last commission; "Go into all the world and preach the gospel," and then ascended, and sat down on the right hand of the Majesty on high.

The Pool of Siloam.

Descending the Mount of Olives, we passed into the valley of Jehoshaphat, to the Pool of Siloam. Here the blind man, at the command of Jesus, washed and returned seeing. The pool is at the foot of Mount Moriah, on the south side. We descended a handsome flight of steps to the water. It is visited every day, by pilgrims of every denomination. I perceived nothing unusual in the taste of the water.

From Siloam, directing our course southward, we came to the tree where, it is said, Isaiah was slain asunder for his faithful exhortations and reproofs. The tree is securely guarded by a high wall, to prevent the injuries it would receive from pilgrims.

Mount Zion.

From this we began to ascend Mount Zion. We passed through

fields of grain, which reminded us, at every step, of the awful prediction, "Mount Zion shall be ploughed like a field." On the summit is a mosque, erected over the tombs of David and of the kings of Israel; and an Armenian church, said to be the ruins of the house of Caiaphas, the high priest.

Mount Zion, on three sides, is strongly fortified by nature. This agrees precisely with the description given of it in Scripture. "Nevertheless, David took the strong hold of Zion, the same is the city of David." At the foot of it, on the west, are the ruins of the pool of Beersheba,—on the south, the valley of the son of Hinnom, called also Tophet, and the valley of slaughter. (Jer. xix. 6.) Here the children of Israel caused their sons and their daughter to pass through the fire to Moloch, 2 Kings, xxiii. 10; and, in this place, Jeremiah denounced the dreadful curse:—"Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle."

On the south side of Mount Zion are the ruins of old wall, supposed to be the one repaired by Nehemiah. Here may be seen, to the best advantage, the site of Solomon's Temple, the Mount of Olives, and the plains and mountains of Judea. This delightful prospect, in connexion with its spiritual privileges, led David to sing, "Beautiful for situation, the joy of the whole earth, is Mount Zion." Returned to the city at sunset.

Feb. 26. A Greek priest requested me to aid him in the study of the English language. This will give me opportunity to institute many important inquiries, and to obtain valuable information.

Various objects in the City.

P. M. A priest invited me to visit some interesting objects in the city. We passed the street called *Via Dolorosa*, thro' which our Saviour bore his cross to Calvary; were shown the house of St. John, the beloved disciple; the hall where the Saviour was arraigned before Pilate; the pool of Bethesda, near St. Stephen's gate; the arch where, it is said, Pilate cried, "Behold the man!" the place where Stephen was stoned, having his eyes fixed on the visions of God; the place in the garden, where our Saviour, being in an agony, prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. St. John has marked the site of the garden very particularly. "He went forth with his disciples over the brook of Kedron." There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood of our divine Saviour. "For Jesus oftentimes resorted thither with his disciples." It is still occupied as a garden, and contains several large olive trees.

Feb. 29. Sold an Italian Testament, and gave an Armenian Testament to an Armenian, who engaged to aid me in the distribution of the scriptures. Visited the priests, who have charge of the Holy Sepulchre, and gave them a Testament. Towards evening, walked to the place where, it is said, Hezekiah "stopped up the fountains and the brook that ran thro' the land, saying, why should the kings of Assyria come and find water?" 2 Chron. xxxiii. 4. By the way, gave them some account of the progress of religious institutions in America:—of Sabbath schools, family worship, and benevolent societies.

Visit to Bethany.

March 2. A Russian gentleman with the president of Abraham's monastery offered to accompany me to Bethany, about two miles east of Jerusalem, at the foot of the Mount of Olives, on the east side. "Now Bethany was nigh to Jerusalem, about fifteen furlongs off." We came to the grave of Lazarus. "It was a cave," said St. John, "and a stone lay upon it." A Turk, who seemed to have charge of the sepulchre, for a few *paras* gave us lighted tapers and permission to enter. We descended 28 stone steps, where we found a small room about 8 feet square. On the east and west sides are tombs cut in the solid rock. Probably Jesus, our Lord, stood here, and cried with a loud voice "Lazarus, come forth." Half a mile to the east, we came to a stone, upon which our Saviour sat, it is believed, when Martha met him and fell at his feet, saying, "Lord, if thou hadst been here, my brother had not died."

Returning to Jerusalem we passed over the summit of the Mount of Olives, & besides visiting places before mentioned, came to the mount where king Solomon "built a high place for Chemosh, the abomination of Moab, in the hill which is Jerusalem." It is only a few rods south of the place from which our Saviour ascended to heaven. Visited also the tombs of the prophets, a little west of the Mount of Scandal.

March 3. Gave to Procopius 100 tracts, to be distributed among

the priests and pilgrims. Conversing a long time with a priest, respecting the nature of the new birth. He said it was baptism. "When children are baptized, they are renewed, as it respects Adam's transgression; but if they afterwards sin, they must be punished." This, so far as I can learn, is the prevailing sentiment among the Greeks. They can give no other account of the new heart.

March 19. Visited Procopius. He gave it as his opinion, that there are in Jerusalem, 10,000 Jews and 2,000 Christians. Twenty-one pilgrims arrived from Smyrna. An Armenian of distinction informed me, that, in Jerusalem, there are 60 families of Armenians, and that in Palestine are only four Armenian monasteries; viz. one in Jerusalem—one in Bethlehem—one in Rama—and one in Jaffa. There is also an Armenian church on Mount Zion, without the city.

Two ecclesiastics called upon me to instruct them in Italian. They read with me in the Italian Testament. Much rain during the day.

An interesting Pilgrim.

March 22. In the morning, one of the pilgrims with whom I read the scriptures almost every day, while on the passage, came to my room and read with me several chapters. The progress which he has made in reading and in knowledge, is a rich compensation for all the trouble of teaching him. He often stops to tell me, in other words, the story he has read; and remarks upon the importance of living according to the scriptures. He is never weary; but at the close of one chapter, he says, with a smile, "shall we read another?"

When he passes me in the street, he expresses the affection of a brother, and, at the same time, looks to me as his instructor. The effect upon his life has been most salutary. He says, that he shall read the Testament every day as long as he lives. He is soon to return to his country, more than a thousand miles from Jerusalem, and my opportunities to visit and instruct him must cease. But he will carry with him the Holy Bible as his guide, and he will not soon forget the past interesting scenes. I do indulge the secret hope, not that he is already converted, but that impressions have been made, which, by the blessing of the Holy Spirit, will result in a saving acquaintance with the word of God, and in final admittance into heaven. With regard to the future we can make no certain calculations. For the past I feel bound to give thanks to God.

Reading the Scriptures with Inquirers.

Four persons have been at my room to read the scriptures to day. The priests encourage me in this employment. If, then, a missionary can reside here with no other employment than to read the scriptures with pilgrims, not uttering a word respecting Catholics, Greeks, or Turks, a great work might be accomplished;—a work, which would impart infinite joy to the friends of this mission, and guide many souls to eternal life. From the observations I have made, I am led to believe that reading the scriptures is one of the most effectual methods to diffuse the spirit of piety;—a method to which God has often added a peculiar blessing.

Excursion to Bethlehem.

April 2. Accompanied Mr. Barnett to Bethlehem. Rode two miles through a beautiful plain, called the valley of Rephaim. Here David obtained a memorable victory over the Philistines, being encouraged by "the sound of a going in the tops of the mulberry trees." Passed the convent of Elijah, where reside about 20 Greeks. Near it, is shown a rock, on which, tradition says, Elijah slept, when fleeing from the wrath of Ahab. Here we had a distinct view, at the same moment, of the three most important places on the globe:—Bethlehem, where the Saviour was born; Jerusalem, where he was crucified; and the Mount of Olives, whence he ascended to heaven. Bethlehem, at this distance, assumes an appearance of splendour far beyond that which it actually possesses. The monastery erected over the manger, stands a little east of the village. Still further eastward, we saw the valley where the shepherds heard the angels sing, *Glory to God in the highest*. From the convent of Elijah, the road became uneven and stony. We passed near the sepulchre of Rachel. "And Rachel died, and was buried in the way to Ephraim, which is in Bethlehem."

April 7. Visited the Jewish synagogues, with the Swiss clergyman. They are situated a little west of the site of Solomon's temple. A few Jews were present performing evening service. There are four synagogues in the same enclosure;—and others in other parts. We made inquiries with regard to the number of Jews in Jerusalem. Some replied 3,000; others said, "No, there are not

3,000;" "But why," they replied, "do you ask us this question?" "Because we wish to gain particular information with regard to Christians, Jews, and Turks, in every place. We showed them a Testament in Hebrew. They examined it; but dared not purchase it without the consent of the Rabbins. We left a few tracts, which they examined; but not without hesitation. They treated us with respect; and invited us to come again."

Visited thirteen Greek monasteries, one Catholic, one Armenian, one Syrian, and one Coptic, within the walls of Jerusalem. Distributed in all, including the church of St. Constantine, 1,000 tracts. These tracts are to be widely dispersed; and perhaps read by people several thousands of miles from the Holy City. The very fact that they were brought from Jerusalem, will attach to them a degree of sanctity; and give them higher claims upon the attention of a multitude of Christians.

(To be continued.)

MISSION TO CEYLON.

The Missionary Herald of the present month, contains several interesting extracts from the journal of Dr. Scudder, in Ceylon. He says, that on the 5th of July, 1820, he commenced preaching at Panditeripo, and has since preached frequently, in the highways, and whenever he could collect an audience. The attention of many appeared to be arrested; and there were many inducements to perseverance. Dr. Scudder had established a school at Panditeripo, and was about instituting another at Matherkel, a neighbouring village. His skill in medicine, draws around him many patients, and greatly increases his opportunities of leading them to the Great Physician of souls.

Madagascar.—A letter from Mr. Le Brun, dated 'Mauritius, June 12, 1821,' informs the Directors that Mr. Griffith, a missionary to Madagascar, embarked at the Mauritius, for his station, on the 23d April, on board his majesty's corvette the *Menai*, captain Moreby, in company with Prince Endrien Semisate and M. Hastie, Esq. the British Agent. They arrived at the sea-port Tamatave, on the 27th. After having remained for some time on the coast, they commenced their journey towards the capital, Tananarive, on the 15th May.

Mauritius.—Mr. Le Brun says, "The mission here prospers. The church has increased to 40 members, and the congregation is large considering the part of the town where the chapel is situated. We have three schools—one for boys and two for girls: the total number of children instructed is 202."

FROM THE NEW-HEFORD MERCURY.

The ship *William Rotch*, Capt. Lewis Tobey, of this port, was at the Sandwich Islands 1st of May last, with 1000 bbls. oil. The following is an extract of a letter from Capt. Tobey to his friends in this town, dated

Waahoo, (Sandwich Isl.) Ap. 30, 1821.

"The missionaries on these Islands are labouring under many disadvantages, and are worthy the patronage of every Christian—Could my fellow citizens of the United States see them in their present situation, cheerfully fulfilling their duty, their hearts would melt with gratitude to that all-wise Being who has endowed them with fortitude to endure such trials and privations."

"Should any ships be coming this route, any small articles, such as children's clothes, or almost any thing, would be gratefully received from any society of Christians, who may feel themselves disposed to bestow their bounty on such worthy souls as I think they are."

DEMERARA—W. INDIES.

Extract of a letter from Mr. Elliot, 21st May, 1821.

"In the past year, I have baptized 132 adults and 48 children, and married 60 couple. In May, 1820, the church was formed at Ebenezer chapel. We commenced with 100 members, we have received 72 since, and there are 50 others who are candidates, most of whom we expect to admit to church fellowship immediately. Death has already made a breach in our church; two have entered the eternal world, and there is every reason to hope, have joined the church triumphant in singing praises to God and the Lamb."

Extract of a letter from Mr. Smith, at Le Ronnenir, dated May 4, 1821.

"The influence of the gospel on the conduct of the negroes appears in many instances. I will mention one—the increasing regard paid to the sanctity of the Lord's day."

"It is well known that the plantation slaves, (which are perhaps seven-eighths of the whole negro population,) are usually allowed a piece of ground, which they are expected to cultivate for the purpose of furnishing themselves with

such necessities or conveniences as their owners do not provide for them. Sunday is the chief time, in fact the only time, they have for cultivating these grounds, and for carrying the produce of them to market; Sunday being market day. Although this practice is not only a shameful violation of the Sabbath, and extremely injurious to the negroes, yet the trifling profit they derive from the labour, and the pleasure they find in going to the market in town, strongly attach them to it. With pleasure I see many of the baptized negroes abandon this practice—a practice so specious in its appearance to them, and so deeply rooted by custom, that nothing but a sense of religion could cause them voluntarily to relinquish it. Many, very many, now neither go to market nor work their grounds on a Sunday; and yet they are the persons that make the cleanest and best appearance, and have more of the comforts of life than most others. The reason is obvious.—They are diligent in raising live stock—fowls, ducks, turkeys, &c. which they dispose of to persons who go about the country to purchase them; by not going to market, they have less inducement to spend their money in buying useless or pernicious articles; and by a little economy, such as the Bible teaches, they make their money go further than others. Their attendance at public worship is very regular, and only interrupted by such circumstances as are beyond their control."

DOMESTIC.

FROM THE NEW-TOLEDO MISSIONARY REGISTER.

LITTLE OSAGES.—UNION MISSION.

Since the date of our last publication, we have received from the Superintendent of the Union Mission, a letter of the 12th November, and his Journal for the months of September and October. In the Journal it is mentioned, under the date of Oct. 15, that four hundred of the Cherokees were on their march to the Osage country; and in the letter, twenty-five days later, it is said that nothing new had occurred in relation to the war. We cannot but hope that the rumour of a great battle, and of the defeat of the Osages, which has been published in the news-papers, if not altogether unfounded, is at least greatly exaggerated. At the latest date, the general health of the Mission Family was improving. Mr. Woodruff and Miss Foster were united in marriage, on the 11th November.

* The latest accounts confirm these reports.

FROM THE SAME.

American Society for meliorating the Condition of the Jews.

Nearly two years have passed, since this Society was incorporated by the legislature of this state. To the present time, the Directors have been principally occupied in opening a correspondence, and preparing the way for future operations. A circumstance, under the direction of Providence, has unexpectedly occurred, which, it is hoped, will give a powerful impulse to the exertions of the Board, and excite in all classes of the Christian community a lively interest in the concerns of the Institution. We allude to the recent arrival of Mr. JADOWNSKY, a converted Jew, as a special agent from a benevolent nobleman in Germany, who is devoting his property and his life to the great object for which the society was formed.

[The object of the mission is to concert with the American Society some plan of operations, by which an asylum may be provided for those Jews who embrace Christianity. Many have already done so, and have suffered much, by being deserted by their friends; and it is said, that immense numbers of Jews in Germany would openly avow their belief of the gospel, if means were provided, by which they could support themselves. The plan proposed is, to establish a colony in America, and a preparatory school in Europe.—An establishment has already been formed on the Rhine, at the expense of the count Von Jer Rothe, the young German nobleman alluded to above. His efforts for the conversion of the Jews have been zealous, and in some degree successful. He has met with ready countenance in Europe, and he anticipates extensive co-operation from Bible and Tract Societies, and other benevolent institutions. The prospect opened by this project of benefiting this afflicted people is certainly encouraging.]—Star.

BRITISH BIBLE SOCIETY.

LABRADOR AND GREENLAND.

Extracts of Correspondence, From Rev. C. J. Laroche, New's Court, London, Oct. 17, 1821.

"Both from Greenland and Labrador I have received letters; and beg leave to trouble you with the following extracts, for communi-

cation to the committee of the British and Foreign Bible Society, From Okak, in Labrador, dated August 8th, 1821.

"We request you to present the venerable British and Foreign Bible Society our most cordial thanks for the valuable present of more copies of the New Testament in the Esquimaux language sent to us by the ship. They are to us and our people a treasure immense worth, for which we pray the Lord to reward those generous benefactors. As most of our children and many grown persons our congregation can read, they are read with great eagerness and much blessing, by old and young."

From Nain, in Labrador, dated August 24th, 1821.

After repeating their thanks for the valuable gift of the Esquimaux New Testament, they say:—"Several of our Esquimaux here at Nain, having been informed of the nature of the Bible Society, and its aim in the distribution of the sacred scriptures throughout the world, of their own accord began to collect seals and blubber by way of making up a small contribution towards the expenses of the society."

"Some brought whole seals, others half a seal, or others pieces as they could afford it. Some brought pieces of blubber in the name of their children, requesting that their poor gifts might be accepted."

"The expressions they made use of in presenting their gifts deeply affected me, and as usual."

Having been told, that in some parts of the world, heathen were poorer than they, had contributed their mite, however small towards the furtherance of the spread of the word of God, we great eagerness and delight said—"How long have we heard the pleasant and comforting words of God, concerning Jesus our Saviour, and received so many books treating of Him, and yet we have never known or considered where they came from. We have, indeed, sometimes seen them together, and observed, that these many books, given to us without pay, must be very somewhere; but we never knew, before now, that even poor people bring their money, out of pure love, that we may get the comfortable words of God. We are indeed poor; but we will bring now and then some blubber as a contribution, that others as ignorant as we were formerly, may receive the same good which has been so sweet to our souls; and thereby be taught to find the way to Jesus, and to love him." By this spontaneous declaration, a great impression was made upon our people. Each would bring something when they heard how desirous other heathen nations were to be the word of God. They now begged me to send this collection of blubber (weighing 30 gals. of oil) to those generous friends who printed the Bibles for them, and more heathen might be presented with that book 'so precious above all things.'"

Similar expressions of gratitude are contained in letters from Hopedale, the southernmost of the settlements of the brethren on the coast, dated September 4, 1821.

From Greenland.—Extract of a letter from the Rev. John Gottfried Missionary at Lichtenfels, dated 2d, 1821.

"Brother Kleinschmidt, of Lichtenfels, has now made a fair copy of the whole New Testament in the Greenland language. We revised and corrected it according to our best insight; and it was sent to you this year, to present to the venerable British and Foreign Bible Society, who have generously offered to print it for us. All our Greenlanders join in this petition. We beg you, brother, to undertake the printing and correction of the press. Society will judge for themselves of the number of copies which they are informed that the brethren in Greenland want of the following number:—at Hernhut, 359—at Lichtenfels, 598—in all, old and young."

SUMMARY OF NEW

Presheet.—The recent winter has occasioned several deaths, in New Jersey, Delaware, Maryland, and the eastern part of Pennsylvania. Bridges have been carried away on the Assawamun, Schuylkill, Brandywine, &c. mills and other valuable property have been swept away.

The United States schooner, Alligator, lieutenant-commander Stockton, sailed from Charleston February 18th, on a cruise to the West Indies, after pirates. The vessel is one of the fastest of her class, manned with a crew and gallant officers, and trust success will attend their operations.

in great waters of New state of New just named a lake, is expected to be then, when the city of New of Baltimore, the richest parts of country.

Arranged at New York tickets between pool, so that each port of every port being prevented which the profit.

A bill of representation of the governor to employ a canal to survey the river, a canal from Ohio river. The purpose of the survey has not been acted on the date of the Missouri. The seat of government of Thomas Jefferson, Missouri, was added.

The Missouri have named the City of Jefferson, Missouri, as the seat of government. The Missouri, was added.

THE S

WASHINGTON

TURDAY, MAR

MINISTERS' ME

On our first page communication, which we allude to in the remarks on the similar subjects, and understood as a complete respect.

of our brethren perfect confidence activity in the cause. Ours is the

to render our paper through which useful plans may be submitted to the attention of all throughout the country, that, in the midst of concert and

labours, more of our brethren, will be produced, and this general communication, united efforts, in advancing, than in

wisdom and energy. Yet how much disposition to combine, observe in those, give the strong im-

from the coincidence of our nature, than engaged in carrying

signs which oppose entire subjection, eterate and favourit

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We do not mean to labours of Christi

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asons which may be force it, and prob

ould be unnecessary

POETRY.

CHRIST'S TRIUMPH.

By James Montgomery.

Hark! the song of Jubilee,
Loud as mighty thunders roar,
Or the fountains of the sea,
When it breaks upon the shore:
Hallelujah! for the Lord
God Omnipotent shall reign:
Hallelujah! Let the word
Echo round the earth and main.
Hallelujah! hark the sound
From the abysses to the skies,
Wakes above, beneath, around,
All creation's harmonies.
See Jehovah's banner furled,
Sheathed his sword: He speaks—'tis
done,
And the kingdoms of this world
Are the kingdoms of His Son.
He shall reign from pole to pole,
With illimitable sway:
He shall reign, when like a scroll,
Yonder Heavens have passed away:
Then the end: beneath His rod
Man's last enemy shall fall:
Hallelujah! Christ in God,
God in Christ, is All in All!

FOR THE COLUMBIAN STAR.

From a Young Lady to her absent Sister.
When life's fair morn in cloudless sky,
Beam'd light, and all was gay,
With promis'd joys came on each hour,
And lightly danc'd away.
Gay pleasure twin'd her rosy wreath,
And not a thorn was found;
While innocence each action grac'd,
And sweetly smil'd around.
No sad reflection reach'd the heart,
Nor grief, nor anxious care,
Hope painted all life's future scenes
With colours bright and fair.
These pleasures once were yours and mine,
Though gone for ever by:
Yet still the dear delightful days
Live fresh in memory.
But we have found that thorns beneath
The fairest roses grow,
That vanity is stamp'd on all
The pleasures here below.
Like the pale moon, whose pensive beams
No real warmth impart,
Illusive joys around us shine,
But never reach the heart.
Tho' all things here are false and vain,
And transient as the day,
There is a precious gem from heaven,
That never will decay.
Then let us seek this heavenly gift,
The happy Christian's boast—
Be this secured, and all is safe:
Lose this, and all is lost.

MISCELLANY.

From Foster's Essay on Popular Ignorance.

IGNORANCE

OF THE ANCIENT ISRAELITES.

The prophets had their exalted privilege of dwelling amidst the illuminations of heaven, effectually counterbalanced by the daily spectacle of the grossest manifestations and mischiefs of ignorance, among the very people for whose instruction they were under the prophetic vocation. One of the most striking of the characteristics by which their writings so forcibly seize the imagination, is that strange, fluctuating, visionary light and gloom, caused by the continual intermingling and contrast of the emanations from the Spirit of infinite wisdom, with the disclosures from the dark debased souls of the people. We are tempted to pronounce that nation not only the most perverse, but the most unintelligent and stupid of all human tribes. The revealed law of God in the midst of them; the prophets and other organs and modes of oracular communication; religious ordinances and emblems; facts, made and expressly intended to embody truths, in long and various series; the whole system of their superhuman government, constituted as a school—all these were ineffectual to create so much just thought in their minds, as to save them from the vainest and the vilest fancies, delusions, and superstitions.

But, indeed, this very circumstance, that knowledge shone on them from Him that knows all things, may, in part, account for a stupidity that appears so peculiar and marvellous. The nature of man is in such a moral condition, that any thing is the less acceptable for coming directly from God; it being quite consistent, that the state of mind which is declared to be "enmity against him," should have a dislike to his coming so near, as to impart his communications, as it were, by his immediate act, and bearing on them the fresh and sacred impression of his hand. The supplies for man's temporal being are conveyed to him through an extended medium, through a long process of nature and art, which seems to place the great First Cause at a commodious distance; and those gifts are, on that account, more welcome, on the whole, than if they were sent like the manna. The manna itself would not, probably, have been so soon loathed, had it been produced in what we call the regular course of nature. And with respect to the intellectual communications which were given to constitute the light of knowledge in their souls, there

can, on the same principle, be no doubt that they would more willingly have opened their minds to receive them, and exercised their faculties upon them, if they could have appeared as something originating in human wisdom, or at least as something which had been long surrendered by the Divine Revealer, to maintain itself in the world, on much the same terms as the doctrines worked out from mere human speculation. But truth declared to them, and inculcated on them, through a continual immediate manifestation of the Sovereign Intelligence, had a glow of Divinity (if we may so express it) that was unspeakably offensive to their minds, which therefore receded with instinctive avoidance. They were averse to look toward that which they could not see without seeing God; and thus they were hardened in ignorance, through a re-action of human depravity against the too luminous approach of the Divine presence to give them wisdom.

But, in whatever degree the case might be thus, as to the cause, the fact is evident, that the Jewish people were not more remarkable for this state of privilege, than for the little benefit, in point of mental light, which they acquired under a dispensation specially and miraculously constituted and administered for their instruction. The sacred history of which they are the subject, exhibits every mode in which the intelligent faculty may resist, evade, or pervert the truth; every way in which the decided preference for darkness, may avail to defy what might have been presumed to be irresistible irradiations; every condition of ignorance, which makes it also guilt; and every form of practical mischief, in which the natural tendency of ignorance is shown. A great part of what the devout teachers of that people had to address to them, wherever they appeared among them, was in reproach of their ignorance, and in order, if possible, to dispel it. We may, in some degree, conceive the grievous manner in which it was continually encountering them. If we should imagine one of these well instructed and benevolent teachers going into a promiscuous company of the people, in a house, or open place in a village, and asking them, with a view at once to see into their minds and inform them, say ten plain questions, relative to matters somewhat above the ordinary secular concerns of life, but essential for them to know; it is but making the case similar to what might happen in much later and nearer states of society, if we suppose him not to obtain from the whole company rational answers to more than three, or two, or even one of those questions, notwithstanding that every one of them might be designedly so framed as to admit of an easy reply from the most prominent of the dictates of the "law and the prophets," and the right application of the most memorable of the facts in the national history. In his earlier experiments, he might be very reluctant to admit the fact, that so many of his countrymen, in one spot, could have been so faithfully maintaining the ascendancy of darkness in their spirits, while surrounded by divine manifestations of truth. He might be willing to suspect he had not been happy in the form of words in which his queries had been conveyed. But it may be believed, that all his changes and adaptations of expression, to elicit from the contents of his auditors' understandings something fairly answering to his questions, might but complete the proof that the thing sought was not there. And, while he might be looking from one to another, with regret not unmingled with indignation at an ignorance at once so unhappy and so criminal, they, probably, might little care, excepting some very slight feeling of mortified pride, that they were thus proved to be nearly pagans in knowledge, within the immediate hearing of the oracles of God.

LOVE OF MONEY.

We have presented an extract from Dr. Chalmers' Discourses on this subject. The following extract, prefixed by a remark of the Christian Observer, is highly interesting.

The charge of idolatry against the covetous man, and the process by which money, originally pursued for the sake of the advantages which it procures, comes at length to be prized for its own sake, until the love of indefinite and interminable accumulation becomes the ruling passion, and the supreme object of the soul, are urged and described in the most pointed and glowing terms in the progress of this discourse. The guilt and the universality of the love of money are exposed with equal strength and fidelity. We have room, however, for only one more extract, on the wretchedness of this prevalent idolatry, contrasted with the contentment and peace of the true Christian.

"Let us advert, for one moment, to the misery of this affection, as well as to its sinfulness. He, over whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsated appetite, lording it over all its convictions, and panting for more; when to the dulness of his actual satisfaction in all the riches that he has, we add his still unquenched, and, indeed, unquenchable desire for the riches that he has not; when we reflect that as, in the pursuit of wealth, he widens the circle of his operation, so he lengthens out the line of his open and hazardous exposure, and multiplies, along the extent of it, those vulnerable points from which another and another dart of anxiety may enter into his heart; when he feels himself as if floating on an ocean of contingency, on which perhaps, he is only borne up by the breath of a credit that is fictitious, and which, liable to burst every moment, may leave him to sink under the weight of his overladen speculation; when, suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in a continual agony of feeling, and kept up by the crowd and turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts, as to leave not one narrow space for the thought of eternity—will any beholder just look to the mind of this unhappy man, thus tost and bewildered, and thrown into a general unceasing frenzy, made out of many fears and many agitations, and not say, that the bird of the air, which sends forth its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of enjoyment than he? And how much more, then, the quiet Christian beside him, who, in possession of food and raiment, has that godliness with contentment which is great gain—who, with the peace of heaven in his heart, and the glories of heaven in his eye, has found out the true philosophy of existence; has sought a portion where alone a portion can be found; and, in bidding away from his mind the love of money, has bidden away all the cross and all the carefulness along with it?"

Every man who is sincerely in earnest to advance the interests of religion, will have acquired such a degree of candour, as to become indifferent by whom it is done, or who has the reputation of doing it, provided it be actually done. He will be anxious to increase the stock of human happiness, by every possible means. He will whet and sharpen every instrument of goodness, though it be not cast in his own mould, or fashioned after his own pattern. He will never consider whether the form suits his own particular taste, but whether the instrument itself be calculated to accomplish the work of his master. It is a test by which he will be able to judge of his own sincerity, if the delight he feels at hearing of a meritorious action suffers no abatement, because it was performed by one who differs from him in his religious, or even his political, sentiments.

A HINT.

A pious Methodist missionary among the Indians, in a detail of his labours and successes, makes the following significant remark: "If I had only the money which even the Methodists in your city, not to say in America, consume in smoking segars, and chewing tobacco, and in other unnecessary expenditures, how many of these poor little half naked savages could I feed and clothe, and learn to read the word of God."

FROM THE WASHINGTON CITY GAZETTE.

Anecdote of a Pawnee Chief.—The following anecdote of a Pawnee half Chief, (a son of Old Knife,) now on a visit to this city, highly creditable to his courage, his generosity, and his humanity, is copied, with leave, from Rev. Dr. Morse's Report, presented to congress by the President.

This Chief, of fine size, figure, and countenance, is now about 25 years old. At the age of 21, his heroic deeds had acquired for him in his nation the rank of 'the bravest of the braves.' The savage practice of torturing and burning to death their prisoners existed in this nation. An unfortunate female of the Paduca nation, taken in war, was destined to this horrid death. The fatal hour had arrived; the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the funeral pile was to be kindled, and the whole multitude of spectators were on the tiptoe of expectation, this young warrior, having unnoticed prepared two fleet horses, with the necessary provisions,

sprung from his seat, rushed through the crowd, liberated the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed toward the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as the immediate act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied by her deliverer three days through the wilderness toward her home. He then gave her the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was his popularity, no inquiry was made into his conduct, no censure was passed on it. And since this transaction no human sacrifice has been offered in this or any other of the Pawnee tribes. The practice is abandoned. Of what influence is one bold act in a good cause.

FROM A LONDON PAPER.

Last Moments of Bonaparte.

We extract the following from a work which has recently appeared at Paris, under the title of "Captivity of Bonaparte at St. Helena."

Bonaparte for some time considered himself attacked by an internal disease which would speedily prove fatal to him. He sometimes mentioned it, accompanied with somber presentiments. But it was supposed to be nothing more than the wandering of an active imagination left unemployed. Some weeks before his death he laboured with a spade in his garden so long and so severely as almost to faint from fatigue. Somebody suggested to him the probable injury to his health—"No," said he, "it cannot hurt my health—that is lost beyond all hope. It will but shorten my days." I suspect he gave but little time to the composition of memoirs of his life. Bertrand one day urged him to labour with more assiduity. "It is beneath me," said he, "to be the historian of my own life—Alexander had his Quintus Curtius, and I shall have mine. At all events, my life is recorded in my achievements." A short time before his malady became serious he abandoned his reserve, and became familiar with every body. He set a high value upon Bertrand, but did not like him. He said to him one day at table, "Bertrand, it is not your attachment to me, but your love of glory that brought you to St. Helena—you would immortalize your name, as my *fidus Achates* (the faithful companion of the Hero of the *Æneid*). A little girl only nine years old, the daughter of a serjeant of the garrison, often kept him company. He took great pleasure in speaking to her, and on her coming always kissed her on the cheek. He constantly provided himself with fruits or sweetmeats for her, and shortly before his death hung round her neck a small gold watch by a gold chain. 'Julie,' said he, 'wear this for my sake.' With a penknife, he graved on the cover, clumsily enough it is true, these words, 'The Emperor to his little friend Julie.' He sometimes amused himself, in giving this child a lesson in drawing from the surrounding mountain scenery, with the most laughable whimsical figures and objects interspersed. His predilection for this child is extraordinary. She had nothing interesting in her person, and was, in capacity, rather below the average of little girls of her own age.

The 2d of April was the day on which he was observed to be seriously indisposed. He rose early and walked in the garden.—He, after a few minutes, sat upon a bank apparently faint. Montholon went up to him and asked if he was taken ill. 'Yes,' said he, 'I feel nausea, and a sick stomach, *avant couriers* of death.'—Count Montholon smiled. Bonaparte took his arm, and said—'My friend, we must not laugh at death when he is so near us.' The little Julie soon appeared with a basket of fruit, and caught his attention. He brought her into the saloon where breakfast was prepared, and filled her basket with different sweet things, adding a bottle of liquor, with these words—'This is for your father to drink my health.'—One day he sent for a jeweller to alter and repair some trinkets, and asked him if he could make a silver coffin. The jeweller tried to shift the question—Bonaparte repeated it—'I shall die,' said he, 'in a few weeks.'—'God forbid that we should lose your highness,' said the other.—'God grant that I may die soon—very soon,' returned Bonaparte; 'I am well convinced that life is not a blessing, but a curse.' He then approached a piano, touched the keys for a few moments, producing some vague, but not in-

harmonious movement—and ended with playing his favourite air:

O Richard! O mon Roi!
L'Univers l'abandonne.

He often stretched himself on a sofa opposite the garden window, and read with a loud voice from Telemachus, or the Henriad. He inquired one day, with great eagerness, whether an English Journal could be procured him. With some difficulty a newspaper was provided. He took it, and glanced over it hastily, and suddenly exclaimed—'Ah, Naples! Naples! poor Devils—Murat was the bravest King they ever had—but he did not know his subjects. They are all Lazzaroni, from the Duke of—down to the lowest beggar!' The morning of the day on which he died, he said—'Death has nothing to frighten me. For three weeks death has been the companion of my pillow. Now he is about to embrace me, and bear me away for ever.'

The vicissitudes of his destiny, and his death on a distant rock, are fearful lessons to the possessors of human powers and the wearers of Crowns. He who governed Empires died a captive under the dominion of strangers. He who had the monarchy of Europe at his feet, had his requiem chanted only by the genius of the ocean-storm, and the cannon sounded his funeral knell.

ADVERTISEMENTS.

Information Wanted,

OF Doctor JOSEPH BOWERS, who, some years since, resided in the State of Mississippi, in the neighbourhood of Gov. Poindexter; removed to Edwardsville, in Illinois, in 1817; left the latter place in the spring of 1820, and, passing Louisville, descended the river to New Orleans; whence, in the course of the same summer, he returned to the Red Church on the Mississippi; and since then has not been heard of by the writer heretofore, who is extremely anxious to communicate information to him of interest and importance. Any information concerning him, transmitted to the Office of the National Intelligencer, in Washington City, will be thankfully received. If he is alive, and should see this request, he will please to give his communication the same direction.
Feb 23—24

Dr. Staughton's Address.

FOR SALE AT THE COLUMBIAN OFFICE, AND BY DAVIS AND FORCE,
THE ADDRESS
Delivered at the
Opening of the Columbian College,
9th January, 1822.
By the Rev. Dr. William Staughton,
President of the Institution;
Price 25 cents—and a liberal deduction for larger quantities.
Feb 2—

WARD'S VIEW.

FOR SALE, a few copies of "A View of the History, Literature, and Mythology of THE HINDOOS: including a minute description of their Manners and Customs, and translations from their principal Works; in two volumes, by Wm. WARD, Missionary at Serampore; the 2d edition, carefully abridged and greatly improved. Inquire of W. W. Woodward, Bookseller, Philadelphia; at the N. E. corner of Market and Ninth-street of said city; or at this Office.
Feb. 2—tf.

DR. R. SMETHER,

DENTIST,
RESPECTFULLY informs his friends and others having occasion for his professional services, that he has removed from his late residence on Pennsylvania Avenue to the next house east of Mr. De Kaff's Printing Office, on Louisiana Avenue, fronting the Centre Market, and near the office of the National Intelligencer, where he may be found every day, Sundays excepted, from 8 o'clock, A. M. to 6 P. M.
mar 2—f

Wooden Bridges.

TO persons interested in the construction of bridges, who wish those of the strongest and most durable kind, and which shall, at the same time, not cost more than two-thirds of what they have generally cost heretofore, the subscriber would suggest his mode of construction; not wishing any one to adopt it, who shall not, on the most critical examination, find it to possess important advantages over any other plan before used. Among its advantages over other modes, are those of its not having any lateral pressure upon abutments; its requiring no other timber for its construction than sawed plank; and its requiring no iron-work, which, in other modes, constitute so great a portion of the expense.

For the merits of this mode, gentlemen are referred to the Patent Office, at Washington, where the officers of that Department will permit the Model deposited there to be examined, and a descriptive pamphlet and engravings, left there, will give satisfactory information on the subject—or a letter addressed to me, at Washington, will be promptly attended to.

Gentlemen are particularly requested not to construct bridges on this plan without first obtaining directions and specifications from the patentee—for, in so doing, they not only do a great injury to the introduction of the mode, by badly constructed ones, but a still greater injury to themselves in their private interest, more especially as the patentee's aid would cost them nothing, it being included in the charge for the patent-right.
ITHIEL TOWN.

The Editors of papers are requested to give the above one or two inser-

THE Latter Day Luminary.

NEW SERIES;

By a Committee of the Board of Managers of the General Convention of the Baptist Denomination in the United States.

TERMS.

This work, from the first of Jan. 1822, will be published monthly, on Saturday in each month, at Two Dollars a year, if paid in advance, or before delivery of the fourth number; or Dollars, if not paid till the close of the year.

Those who become responsible copies, shall have a sixth, gratis. It will be delivered to subscribers at Washington and Georgetown, on day of publication. To others it will be forwarded by mail, or otherwise they may direct, without delay.

No subscription will be taken for less than a year: and subscribers are understood to continue, unless a written notice shall be given to the contrary.

Communications, post paid, addressed to Anderson & Mehan, Columbian Office, Washington City, will receive immediate attention.
Profits accrued to the cause of missions.

To Let,

TWO three-story BRICK HOUSE, on Greenleaf's Point, adjoining the house of Commodore Rodgers. The houses are as pleasantly situated in this city, commanding an extensive view of the Potomac, and will be a delightful residence for a large or small family. Spacious coach houses, stables are attached to them, and the door is a pump of excellent water. They will be let separately or together, to a good tenant, the terms very moderate. Inquire at this office.

TO LET,

A LARGE and convenient HOUSE, with a two-story building, on Pennsylvania Avenue, front of the Old Theatre, one of P. Kinchey, Confectioner. The house is well finished, and has every convenience, with a pump of good water back yard, within a few yards of the kitchen. To a good tenant the rent will be moderate, by applying to P. Kinchey, next door, or to the subscriber, Glass House.
Feb 16—4f. JOHN KNOWLES.

DRUGS.

Medicines, Dye Stuffs,
JOHN DUCKWORTH has received from New York and Philadelphia, a fresh supply of Drugs, Cines, &c. Also, a general assortment of Fancy articles, viz.

Walking Canes, Hat, Hair, Cloth, Teeth and other Razors and Razor Strops, Pomade in jars and rolls, Antique Oil, Cologne Water, Soaps, Wash Balls, French Playing Cards, Dressing and Fine Teeth Combs, Charcoal and Coral Teeth Powders, Soda Powders, Hudson's best Japan Blacking, &c. Also, Miller's Cough Drops, recommended for Consumption, &c. &c. Congress Spring Water, a fresh supply.
Feb. 2—8f.

New Fancy and Plain Goods.

CLEMENT T. COOTE has received considerable additions to his usual assortment of Plain and Fancy Goods, comprising, amongst a great variety of others, the following articles: the very first quality, and which he sells cheap:

Printed furniture calicoes, and manufactures.
Furniture dimities
Rich Gauzes, for ball-dresses, cers, turbans, &c.
Superb Merino robes
7-4 Cold do. shawls
Merino trimmings
Ladies' Morocco boots
ditto walking shoes
ditto Cordovan do
ditto do boots
Boys' & youth's ditto
full assortment
White and black silk hose, green Linen cambrics and cambric lace
Extra long white kid gloves
Rich Tibbons
Black and white Thule
Cambric, Jaconet, and Mull
White crapes, very fine
Black and white bandanas
Black and coloured morocco
Black Bombazines
Black silk and Tashby velvets
Light drabs
Fancy cravats and waddings
Russian diapers and cravats
Scotch, Russian, and Irish sheet
Domestic and British shirtings
6-4 Domestic sheeting
Domestic Checks and Plaids
Bedticking and Oil-cloths.
Several Philadelphia made Trunks
Feb 23—tf

Fuller's Works.

Uniform Edition.

THE first Vol. of this work is the public in two editions, 12mo. corresponding in style and execution with the two editions of the works of the Author's life. Several lumes have been received of Dr. Fuller, now printing in England, the publisher regrets to say, the subscription is not sufficient to defray the expenses of the American edition of the work.

He hopes this suggestion will be sufficient to induce a Patronage, to enable him to proceed in the publication of the work, as fast as the copy is received from England. Let it never be the first Theological Work in the market for support in the most great and generous people.

The work will be comprised in volumes 8vo. Besides the Memoirs will be delivered to subscribers in dollars a volume, in good shape and handsomely lettered. Subscribers received by Lincoln & Edmunds—John Sayre, New York—Jewett, Baltimore—and Anderson, Washington City.

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